ed up, will not return void. Good seed was sown which will surely bring forth fruit. In view of which we do not intend to let the work stop; but to work right on, doing good to others and try, by the help of God, to keep our own souls free from the fetters of sin.

When you are petitioning the almighty remember also the church at Aurelia. We need the prayers of all saints.

On Monday, March 1st, the church held a business meeting at the home of brother and sister Parker's. Brother Groves was ordained an elder and the writer chosen deacon. Meetings to be held every Sunday instead of every two weeks as it has been heretofore.

WALTER S. McCLAIN.

March 5th, 1886.

From the Kansas Field.

We are at this date (March 3) in the comfortable and hospitable home of Bro. Richard Arnold and family. We left Mulvane, Kans., on the 1st inst. To us the sanctuary services are always interesting; hence we think and feel that we had interesting meetings with the brethren at Mulvane, and judging from the large attendance and good attention the kind people at that place gave us, we conclude that the hearers, as well as the speaker, were feeling interested. Certainly that people are kind and well wishing. But if the preacher in this instance was to receive financial remuneration for his time and expenses in proportion to the number of converts he gains (as some would have the rule) we would be left penniless. Not a single convert did we gain, though we labored hard for two weeks. We are not discouraged however. We preached the word. We don't merely *think* we did. We *know* we did; and "God's word shall not return unto him void." If the church at Mulvane had regular preaching we feel satisfied that in a few years there would be a large and influential congregation at that place. The material to work on is there. Who will go and occupy the field?

On our way hitherward, we had to lay over several hours at Winfield, Cowly Co.; and here, for the first time since we left home (five weeks less one day) with the exception of Bro. Harader and wife, did we meet with such we saw before. At this place (Winfield) we met several brethren who still belong to J. B. Lair's "Mother Church," but who very much desire progressive preaching. This church is gone to pieces at this place leaving some of her present children unprovided for. These brethren plead with us for brethren preaching. But how could we? A family at home dependent upon our daily toil for support and only $5. in the Mission treasury. We *know* good could be done at Winfield but we were compelled for the present to say to our brethren, "we can't at this time." We turned away with tearful eyes and sorrowing heart.

Yesterday we arrived at Laneville, were met by Eld. A. J. Hixson and conveyed to the home of his interesting family. of course we were kindly welcomed.

Last night we preached in the school house near Bro. Arnold's, where we held our interesting meetings last fall. We find the Brethren here ALL full of zeal and we believe their zeal is "according to acknowledge," too. Tonight we commence meetings in the Presbyterian church at Montana, at which place our time seems limited to six meetings after which a Disciple minister is to occupy the house. We are sorry to be thus limited, but if the interest justifies may after that resort to the S. H. again. The Mother Church at this place should give heed to E. Eby's "Warning" in a late no of the *Gospel Messenger*.

W. J. H. BAUMAN.

Montana, Kans.

Things In General, Some Things In Particular.

Receiving an invitation to make out my visit to New Enterprise, which was interferred with at the dedication, I accepted, the time fixed by the Brethren was Feb. 13th. For the benefit of friends I pen these lines.

On the way I stopped to see Sister Snader's family, living at a distance from us. We do not meet often, while we would like to have then with us. We think they are doing good work. Sister Snader's daughter, Mrs Link, one of our members, has moved to Florida. If we have any brethren living in that land of flowers, send your address to the paper, Sister Link would like to know those of like faith. All were well.

On getting off the cars at Engle's Switch, I fell and dropped a package of tracts. The brakeman asked me for some and I gave him quite a number. The next day, brother Walter, took me some six mile west to Shen. Junc., so I could catch the fast line. I had not been in the depot five minutes before I was approached on the subject of baptism. The brakeman handed the tracts out as he passed the station. One was handed this young man who knew me. As a result he went to the Bible to investigate. It is not often a man hands out his own tract by accident and sees the good result in twenty-four hours. It would be interesting to follow the history of each tract.

The train was an hour late and I missed connection with the Pa., road at Cumberland. I went on to Hyndman and spent the night. Had I been sure of making connection next morning, I would have run up to Meyersdale and shaken hands with Dr. B. and Bro. G. and other good friends I would like to see; but thinking an accident might occur I remained at the place with a very suggestive name.

From Bedford to N. E. is fourteen miles; so it is said. It may be in the summer time, but the day I rode the distance, the miles were long. I walked up the mountain and it took me just one hour. The horse and driver were a little longer. The view from the top was grand, there was just enough sunshine to make beautiful the clouds, and I thought of the lines:

"Could we but climb where Moses stood,
And view the landscape over." &c.

As followers of Christ we can look toward a better land than America or Palestine: by faith we can see the country where the inhabitants never say "I am sick."

At last we draw in sight of N. E. and the spire of our church pointed heavenward. Soon after reaching the home of brother Jacob Replogle, the bell rang out loud and clear, telling us it was one hour till church services. Bro. Spanogle was on hand and with a large and attentive congregation, a delightful evening was spent. Our own vine and fig tree is appreciated, and our efforts, as well as our spires, point toward our heavenly home.

Taking into consideration the fact that at the dedication we had a good meeting, that the G. B's. had a meeting, that the seventh day Advents had been working for months, I had my doubts about holding any meeting, thinking a short service directed toward the encouragement of the members would be the thing under the circumstances; but large congregations came and interest was great, and two —a husband and wife came with us from the world—bringing joy to our hearts. Owing to the remarkable interest, I remained longer than I intended and am now sorry to leave. I will be disappointed if others do not soon come.

For the sake of my brother preachers, I will give a bit of my experience. One night while preaching. I was struck with the idea that I was not making any headway and after the sermon thought I would like to have a back door and get away from the people, thinking I had failed in my message. But after leaving the church brother Replogle gave me half a dollar, saying, a brother sent it as an evidence he appreciated the sermon, and asking for a quotation I had made. Truly we do not know when we are working, and it is best never to be discouraged, but sow the seed. Man's extremity is oftentimes God's opportunity.

The usual opposition has been encountered. Some kept away by others. What a wonderful day will that of judgment be, when a father keeps his son from Christ. He is putting himself and boy in a dangerous position. Brother Snyder is with us; he did the baptizing and did it well. He will preach for the brethren here during the year. With prayers for the continued prosperity of Zion, I am truly,

JOHN DUKE.

That "Suggestion."

I mean the "Home Mission enterprise" in Pennsylvania. Something must be done to get it into a healthy action, and vigorous growth, or it will be the sad duty for some one to chronicle its obituary in its infancy. It must have care, it will not do to tell how a child may become a strong man, and never give it anything to promote its growth; hence it will do no good to plan a system of "mission work" and not adopt it and not put it into operation. A reaper will cut and bind no grain unless it is brought out of the shed, placed in the field, and motive power applied.

It seems to me some are holding this enterprise and dangling it on their hands, endeavoring to keep the child quiet. Others seem to say, that is not my plan to raise it, and drop it. Now we have a name for it "Home Mission of Pa." We have the plan to operate it, "Suggestion" of J. & J. Wonder who J. & J. is. I move they come out and be seen. Don't think there is any necessity to conceal themselves, and I don't think they are being fed by ravens.

Yes, we have the "reapers," too. Men who are no doubt willing and full of the Holy Ghost, if we but bring them out into the field, and apply the "motive power, ie. money. They have the right kind of motive, but the power that is the means must be supplied. Money will make it move, brethren. So let us put it into operation. I mean the plan suggested by J. & J., for that seems to be the most practical at present. At least it is the essence of our present needs, and with but little amendment, in my humble estimation, can be made a grand success, with the least means, of any plan yet proposed, or is likely to be proposed. It will cost more to come together in Convention to form a plan, and get it as far as this one is now, than it would to keep an Evangelist in the field two months, and then perhaps not have a better plan.

Now let each church give the amount it would likely give, (in sending delegates) in case of a convention, to railroad co's., to a treasurer, say in Johnstown, to be properly applied, and that will start the work.

I move we give the suggestion of J. & J. a trial; but I suggest that we try one Evangelist and if necessary and prudent we can add. He ought to have $1.50 per day, and expenses paid. I cannot see the necessity of laying hands on the individual chosen, providing he is in the full ministry, as he is not expected to do a different work, but the same he has been doing, only on a larger scale.

Now let us not say because it is not my plan, I will not support it; let us leave self out, and take a view from a gospel stand point, and if there is nothing antegospel in the plan refered to, then let us apply our energy and our means, and a glorious work will be accomplished. It will be a mighty auxiliary to enlarge Zion's borders. Let not old Pa. be in the rear in this glorious work. See what the brethren in Kansas, Ohio, Virginia, and other states are doing. And God is as willing to bless us in Pa. as elsewhere. Christ sent his Disciples out two and two, and a glorious work followed. The apostle Paul went out alone and was successful. Philip the Evan. was alone in Samaria and they received the word.

God alone knows the great result that would attend an Evan. in Pa. Let us labor, wait, and pray, for the "Mission work" in Pa., and the cause elsewhere.

W. A. HARMON.

International Lessons.

BY REV. F. B. HARGREAVES.

Lesson 12. *March* 21.

MESSIAH'S MESSENGER.

Mal. 3, 1-6 *and* 4, 1 6. *Golden Text*, *Mal.* 3, 1. *Time*, *B. C.* 440. *Place*, *Jerusalem* (?).

The old dispensation draws to a close. What an eventful history it is! We have watched it from the beginning, and all through the varied experiences of God's chosen people it has been impossible to fail to recognize the Divine hand. This was very marked in the seventy year's captivity, which taught the Jews many valuable lessons and laid the foundation for their after national and spiritual life. It was during this period that they ormulated many of those ideas which have since become sound doctrine, and on their return to their native land we find them rising to a higher plane of spiritual life than ever before. Idolatry was a thing of the past, and out of the darkness of the times there was revealed stronger glimpses of a Divine Deliverer and Saviour of the people. The priests of this period (after the captivity) appear to have given a great impetus to this religious work, and to have done much to prepare the way for the coming Christ. There was still much to be done when Malachi, last of the prophets, wrote the book which bears his name. Malachi means "the angel, or messenger of Jehovah."

The people are now looking for surer and better things than have been their lot hitherto, and Malachi tells them, first, of God as a loving Father and Ruler of His people; next, he speaks of the Supreme God and Father of us all; and he closes his remarkable book with a description of God as the final and righteous judge of all. This lesson is a part of the last phase of his writings. It must have been peculiarly grateful to a people who had seen so much adversity, and whose national life had been so completely crushed, according to the will of God. Emerging from the desolations of the captivity and trying to re-establish themselves in their ancient city of Jerusalem, was a task difficult of accomplishment with national safety. But they were well governed and carefully trained, thus giving them a fuller opportunity of establishing themselves in the faith of their fathers. But in the midst of this comes Malachi, telling them of John the Baptist who should be the herald of One who should be the Saviour of His people, and whom he calls the "Sun of Righteousness." It was a blessed prediction, and the more blessed for its happy expressiveness. The Jews looked back, and all was dark, so dark! Even the present, with the energy which was being thrown into it, was anything but bright. They trembled for the future. But Malachi tells them of a "Sun of Righteousness" who shall "arise with healing in his wings," and the glorious vision gives them a beautiful promise of hope in the future. In the fullness of time, John the Baptist appeared with his message, and then there came the Christ, who not only brought deliverance to the captive Jew, but showered His gentle mercy upon every son of our common humanity.

With feelings of regret we turn from the Old Testament, so full of striking narrative and sterling truth; but we turn our faces, with the expectant Jews, toward the "Sun of Righteousness," whose glory shall never fade.

LESSON THOUGHTS.

1. It is sometimes darkest just before the dawn.
2. The sinner's night may be changed to day by the "Sun of Righteousness."
3. God's love for our race sent us a Savior.
4. If we serve God we shall be safe in Him.